

LESSON 131

"OPENING OF THE KEY"

Now that you have studied the Tarot cards you will want to know how to use them. One of their uses is divination. The method of divination taught by the Golden Dawn is the "Opening of the Key". This method along with how to read the Tarot is adequately explained in "The Complete Golden Dawn System of Magic" by I. Regardie, Volume 9 pages 29 to 54. The reader is advised to obtain this book, if not already owning one, and study the above mentioned pages very carefully. For your convenience, described below are side notes to the "Opening of the Key", which provide quick instructions on how to lay out the cards for its various operations.

The full Golden Dawn system of tarot reading is a very complex and analytical task. It can take several hours to do correctly and is usually done for very important questions only. Within the New Zealand Thoth-Hermes Temple this method of operation must be mastered as part of the 5=6 training but it has been brought down to the Outer Order level so that it is now in line with current material that is already published. The full tarot reading is actually done with Order document 'Z2' (divination section) in which each step is planned to coincide with the 'Z2' (see the "Complete Golden Dawn System of Magic"). When relating the Opening of the Key to the 'Z2' there is some confusion because some stages are done together and not in the sequential format (such as sections 'G' to 'K'). Also section 'I' of the 'Z2' refers to an Altar (which is the table the cards are on). When this is banished around and consecrated (as in the 0=0 opening), it becomes for all intents and purposes a temporary Altar. The Diviner sits in the East if he does the reading for someone else, but faces East if he does it for himself, usually one's Lotus wand is present during this reading though when non Order members are present this is not always advisable (the consecration and uses of the Lotus will be discussed in later lessons but for the moment proceed without it).

You will note in the first operation that the cards are cut and read from right to left. This is a general rule and it is suggested you adhere to, the purpose being that one draws from the positive force.

Divination must be taken seriously and not used for fun and games. Never read the Tarot when under the influence of alcohol or in a disturbed state of mind. You must learn to still your

mind (refer lesson 45 - book and tape), making it free from interfering thoughts that may distraught your perception. Perform a small invocation in your mind and over your cards before each question to clear all vibrations from previous questions. Apart from what is described in "The Complete Golden Dawn System of Magic" and above, the Kabbalistic Cross (and Hebrew words associated) is one example: "Atoh, Malkus, Ve-Gedulah, Ve-Gevurah, Le-Olahm, Amen." Thus drawing the Light down and placing it over the cards. Performing the Middle Pillar before and after a reading session is also suggested.

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### Side Notes to "Opening of the Key"

- STEP 1      Decide on a significator
- STEP 2      Invoke over cards
- STEP 3      Shuffle well
- STEP 4      (if reading for another) hand deck to querent explaining what must be done

### First Operation: Represents "Opening of Question"

1. Querent cuts cards (concentrating on question) into two equal piles facing down (all actions with right hand and always cutting from right to left) with space between each pile. Then the pile on the right is cut again, the cut pile placed between the two original piles. The third pile from the right is cut and the cut pile placed to the right of all three piles.

|   |   |   |   |
|---|---|---|---|
| H | V | H | Y |
| 4 | 3 | 2 | 1 |

For example piles 1 to 4 are cut thus: Y is cut once in half to make Y and V, the Y is cut again to make H (pile 2) between Y and V, and then the V is cut to make the final H (pile 4), so you have four piles.

2. The diviner turns over all piles and reads the cards facing up on top of each pile.

The diviner then searches each pile for significator. Removes pile with significator, puts other piles aside. The pile the significator is in signifies the direction the answer will concentrate on.

3. The diviner spreads removed pile with significator on table in horseshoe shape from right to left, one card after

another, in the same order as in the pile.

4. To read:

Groupings (a)

Note majority of suits, courts or trumps (if there is more than two of a number).

Counting (b)

Count from significator and in direction it is facing (note this is contradictory to the right to left method, but is acceptable. If significator faces front, count from right to left). Each card you land on indicates the next number to count, it also indicates the card you read. If you land on the same card twice then the counting and reading of this phase has ended.

e.g. Knights, Queens and Kings count 4 (Knights on horseback, Kings in Chariot)  
Princesses count 7  
Aces count 5  
Minor arcana the number of the card.  
Zodiac Trumps count 12  
Planetary and Element Trumps count 9 (or 3 for Elemental Trumps as in earlier versions)

Pairing (c)

Pair cards from each end of horseshoe and work pairs from each side to middle (reading pairs).

Second Operation: Represents the development of the matter. Gather up all cards and piles formerly placed aside.

1. Shuffle cards (done by querent) and place pack on table face downwards.
2. Diviner takes pack and deals 12 cards (12 houses of astrology) in circle starting east going widdershins then continue around circle again and again until all cards are dealt.
3. Choose house that question pertains to and check to see if significator is in that pile, if not try a house similar to meaning of question. If significator is not there abort question.
4. If significator is found take pile (removing all others) and deal a horseshoe as in first operation then read as in first operation.

Third Operation: Continuing Development of the Question.

As for the second operation but the significator is looked for in all houses. Whatever house the significator is in, that pile is used, but the reading is read with the meaning of the house.

Then read as for 1st operation.

Fourth Operation: Further development.  
Collect up all cards and removed piles.

1. Enquirer shuffles and lays cards face down.
2. Diviner turns pack face upwards dealing cards face down on top of each other until querent's significator is found. Take querent out, place rest of pack face down on top of dealt cards.
3. Place significator in middle of table face upwards.
4. Deal 36 cards only, starting from east, widdershins around significator in a circle.

Read as in 1st operation then pair off and read, pairing the 1st with the 36th, 2nd with 35th and so on.

Gather up all cards again.

Fifth Operation: Final result.

1. Querent shuffles and puts cards face up on table.
2. Diviner deals cards in form of Tree of Life 1 to 10, then repeats operation over the ten cards in same order, repeating until all cards are dealt.
3. Locate the sphere significator is in.
4. The question will now read in relation to the Sephiroth that the significator is found.
5. Take pile the significator is found. Put aside all other piles.
6. Deal selected pile in form of horseshoe and read as per earlier operations.

Comment: Pairing off: The result of combining the basic influences of two cards involved in each pairing.

The above example is a very lengthy operation, so for those who require quick reading methods you may use only one of the above operations for your reading.

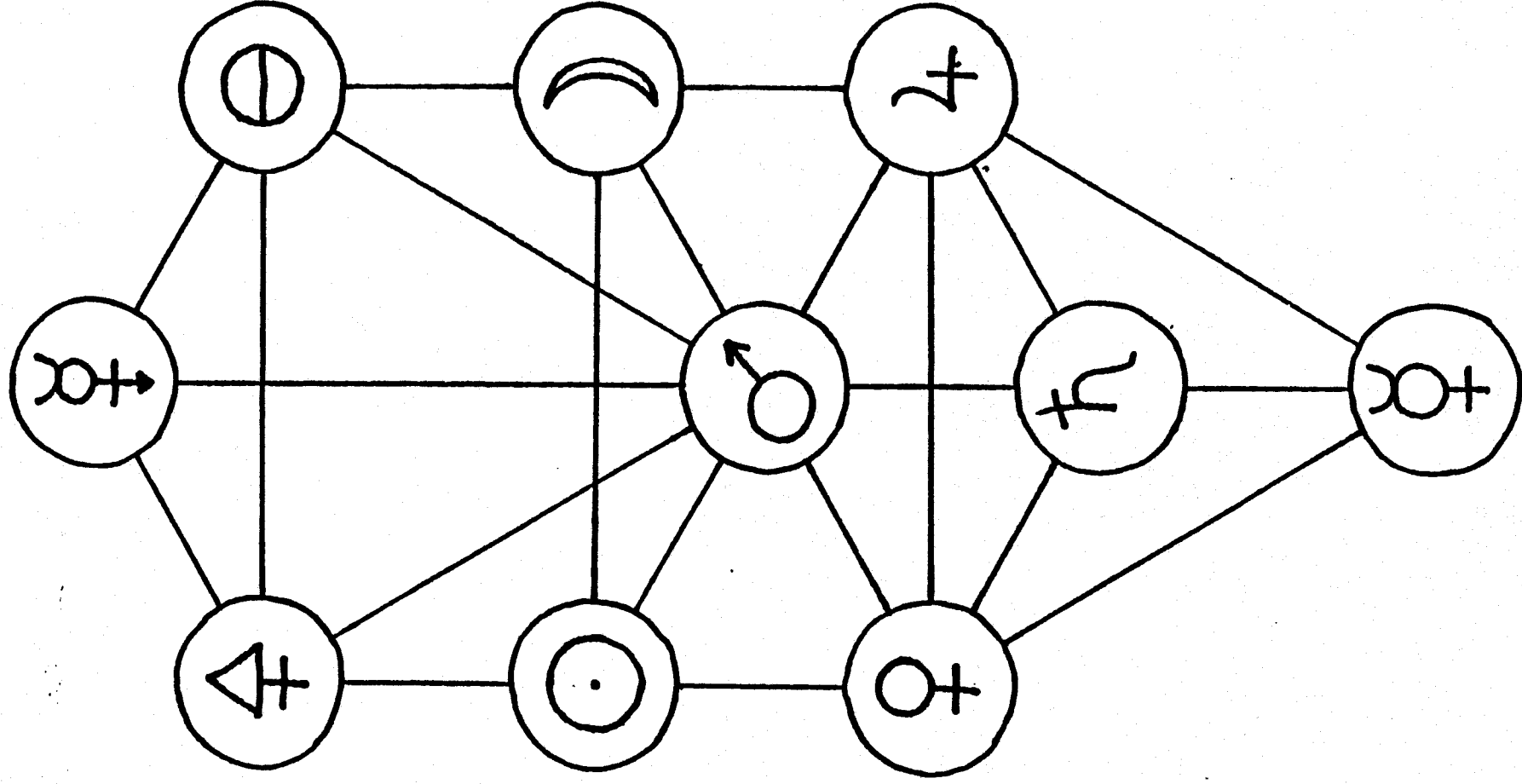
A variation of the horoscope reading (second operation) is to deal only 24 cards, 2 cards for each of the 12 positions, and reading each pair in the house it is placed, in context with that houses meaning. A card may be placed in the centre after the circle has been laid out to act as the overall influencing factor.

A 7 card reading can be done for very short answers. Deal 7 cards in a horseshoe (right to left). Card 1 (right-most card) is the past, card 2 the present, card 3 the near future, card 4 hopes and desires, card 5 home environment influencing the matter, card 6 what opposes, and card 7 the result. Some may prefer to deal these seven cards in the shape of a solar hexagram creating the fire triangle first starting from the apex moving deosil, then the water triangle commencing from the apex moving deosil, and with the seventh card in the position of the Sun (centre).

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LESSON 132

TAROT AND ALCHEMY



## LESSON 132

### TAROT AND ALCHEMY

(Note: alchemical and astrological symbols are described in the 1st and 2nd knowledge lectures provided in "The Complete Golden Dawn" by I. Regardie, Volume 3, pages 63 to 65.)

Up to this point you will have been given alchemical descriptions for the meanings of all the Tarot Cards. The purpose of this lesson is to show how the alchemical descriptions of the card can be associated to the Tree of Life. Within the Outer Order of the Golden Dawn the alchemical associations it utilised in rituals and knowledge lectures, were taken from the Aesh Mezarpeh or 'Purifying Fire'. These were a series of alchemical texts taken from the Zohar and translated into Latin by Knorr von Rosenroth. In its original form the contents of this treatise were later placed in a single volume which was translated into English by Wynn Wescott.

When placing the trumps on the Tree of Life and tracing their alchemical patterns one must be aware that the actions of the trumps do not necessarily go in any one direction but can be manipulated along the Tree in almost any direction, whether this be vertical, horizontal or oblique. The particular patterns given in this lesson are not relative to other versions of the tarot but are peculiar to the Golden Dawn. To recap over previous lessons the following alchemical meanings are given to each of the twenty-two trumps:

|    |                  |                            |
|----|------------------|----------------------------|
| 0  | Fool             | Animated Mercury           |
| 1  | Magician         | Secret Fire                |
| 2  | High Priestess   | Azoth(Quintessence)        |
| 3  | Empress          | Mother of the Green Lion   |
| 4  | Emperor          | King of Metals             |
| 5  | Hierophant       | Sulphur of the Wise        |
| 6  | Lovers           | Conjunction                |
| 7  | Chariot          | Sublimation                |
| 8  | Strength         | Blood of the Green Lion    |
| 9  | Hermit           | Fermentation               |
| 10 | Wheel of Fortune | Lapis                      |
| 11 | Justice          | Measure of the Work        |
| 12 | Hanged Man       | Purification of the Matter |
| 13 | Death            | Putrefication              |
| 14 | Temperance       | Distillation               |
| 15 | Devil            | Blackening                 |
| 16 | Tower            | Albedo                     |



|    |           |                            |
|----|-----------|----------------------------|
| 17 | Star      | Condensation of the Spirit |
| 18 | Moon      | Conception                 |
| 19 | Sun       | Essence of Spirit          |
| 20 | Judgement | Multiplication             |
| 21 | World     | Projection                 |

It must also be pointed out that these names relate to the Paths and not the Sephiroth which is an entirely different matter. The diagram opposite, taken from the Golden Dawn rituals, shows the association taken from the Aesh Mezareph and relates to the metallic influence of alchemy. You will notice the association to the Supernal relates to the basic essences of alchemy, i.e. Sulphur, Salt and Mercury, while the paths show the various separations of this triad. The paths in fact show the many varying degrees or stages taken to produce and refine these three distinctive states. The Sephiroth below the Supernal are to a certain extent separated from it. The order of these Sephiroth actually start from Mercury in Malkuth, Saturn, Jupiter, Luna, Venus, Mars and the Sun which have been shown by some authors (such as G.O. Mebes) as the stages of the Magnum Opus. In short, the Paths only relate to the Supernal while the other Sephiroth are placed in an order good for obtaining certain metallic tinctures.

In Kether we have the four Aces showing the elements in their incorporeal state. From this Animated Mercury is extracted on the path of Aleph which then acts as a catalyst to produce Salt in Chokmah. From Kether we extract the Secret Fire or second stage Mercury which leads to Sulphur. Also from Kether, by different processes both Salt and Sulphur have been extracted - each an extreme. The path between them is Daleth and is represented by the Empress which is the middle aspect of both and is sometimes called Double Salt, though it signifies the hidden aspect of the Green Lion being present. If we study the triangle created by the Supernal, going clockwise, we have Animated Mercury being extracted from the Salt and Sulphur. Now we go to the path of the Secret Fire and we have the unification of the Second Stage Mercury, Kether, which is then converted to Azoth, shown by the High Priestess - the pure aspect of our search-but still hidden beneath the veil - unrevealed she goes down to her goal in Tiphareth as the Sun. Here we have used the standard alchemical association of the Sun to Tiphareth as we are not referring to specific tinctures, as given in the main diagram, but to the overall energies of the Tree itself.

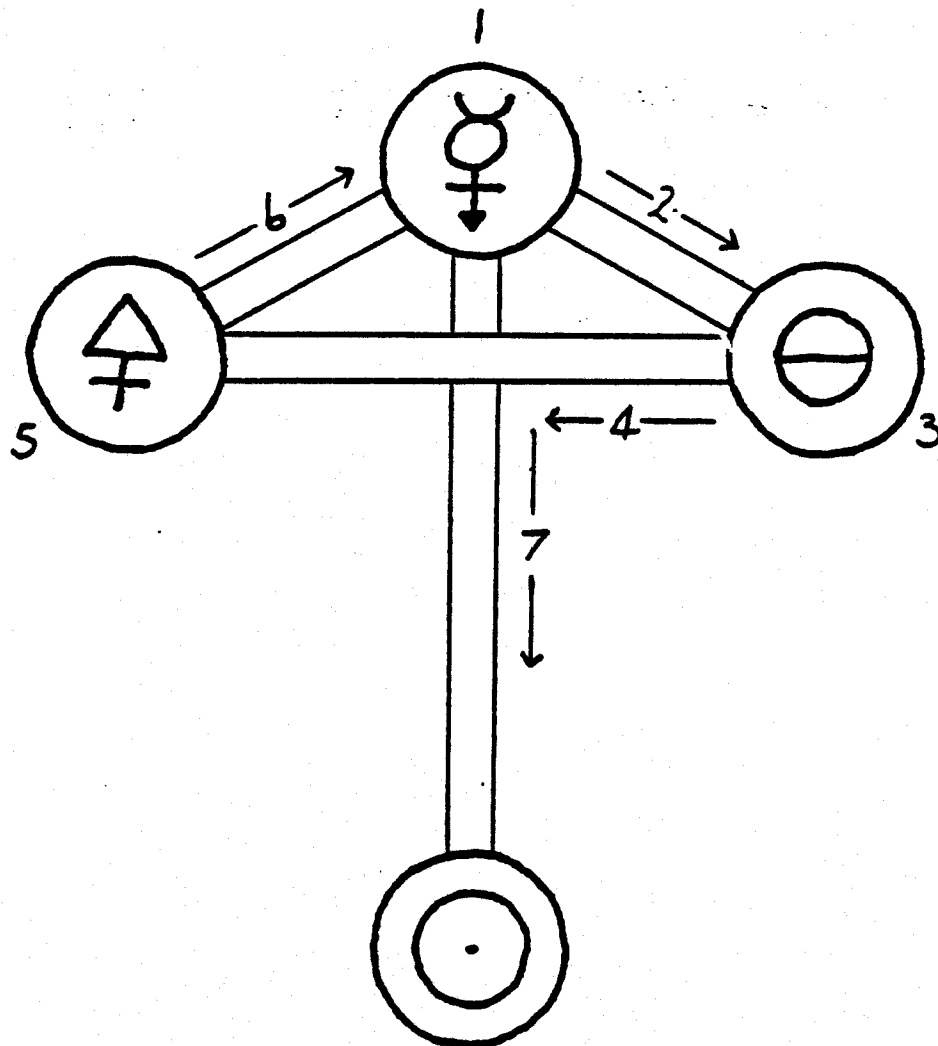


Diagram 2

In Wynn Westcotts Flying Roll lecture on Alchemy (for the published version of this see 'MacGregor Mathers, Alchemy and Astral Projection' by Francis King published by Neville Spearman) the manuscript of Zosimos is mentioned. Zosimos mentions in his alchemical texts both the descent and ascent. For a tarot association of the descent we will take the keys 0 to 15 which is a straight across the board tarot association. The actual descent starts at Mercury, then Venus, Mars, Jupiter and Saturn with the ascent rising back along the same way. Now we apply this old manuscript to take in both the Sun and the Moon (16-21). The texts says that he descends 15 steps and mounts 7 steps. Applying this to the Trumps on the Tree of Life this shows descent from the Fool and finishing at the Devil. By going down the Tree from 16 to 21 we in fact do an alchemical ascent, reaching Malkuth which takes us back to Kether to begin again. Diagram 3 below of Basil Valentine shows the Tree of Metals and relates indirectly to the ascent and descent of the Tree as well as the Order diagram of the alchemical associations to the Tree of Life.

# TREE OF METALS

AZOTH, OR THE METHOD OF MAKING PHILOSOPHERS' SECRET GOLD  
by Basil Valentine



Diagram 3

If you notice the actions of the three standard colour changes within alchemy (forgetting the Yellowing in this instances) you have:

|                     |            |
|---------------------|------------|
| Nigredo- Blackening | Keys 13-15 |
| Albedo - Whitening  | Keys 16-18 |
| Rubedo - Reddening  | Keys 18-21 |

While the alchemical trees change constantly, according to the author and the particular experiment being worked on, the three Sephiroth of the Supernal (Salt, Sulphur and Mercury) always remain the same. The rather general descriptions below show tarot associations consistent with Order teachings.

If we observe the alchemical action of the Tree we will see that the right hand side of the Tree shows the dry, humid approach, the middle pillar is the watery or liquid aspect, while the left hand side of the Tree is the gaseous approach. Since we have explained the Supernal earlier, we will examine the cards descending from Salt and Sulphur, two opposite sides of the Tree.

From Salt in Chokmah we find that the extension to Sulphur in Binah goes by way of the humid approach. The extraction of Sulphur from Salt is shown in the Hierophant which goes through varying degrees of heat to produce the Lapis, shown in the Wheel of Fortune. The card the Emperor, from Salt to the Sun, is the essence of the Stone itself and shows the refining process, through heat, until the Sun (as the goal in Tiphareth) is reached.

On the other side of the Tree the card Lovers shows the unification of Fire and Water which is added at the Sun.

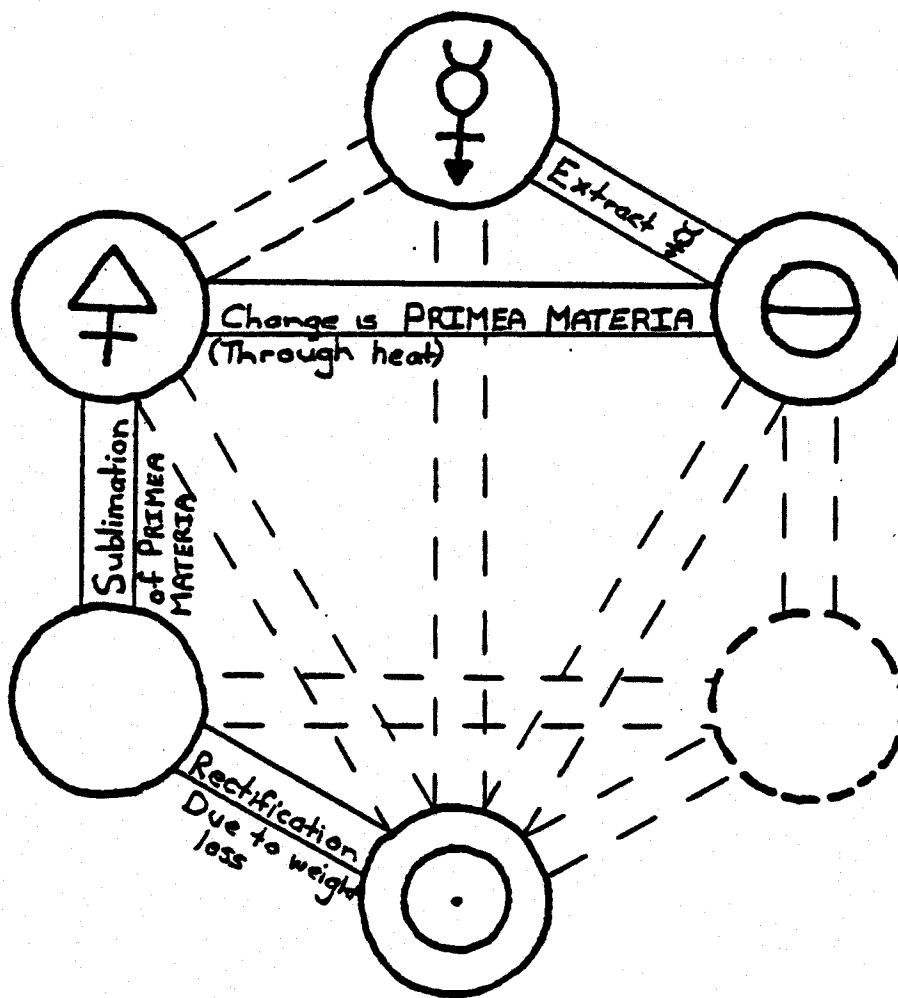
From Sulphur in Binah, the Mercury is sublimated in the Chariot and the watery aspect of the Stone is extracted in the Hanged Man, using a solvent to produce both gas and water. Going back to Netzach we then follow the alchemical stage of the Nigredo through to the card after which the Whitening (keys 16-18) then to the reddening keys 18-21. If keys 10 and 12, on both sides of the Tree, are studied, it is found that heat is needed to separate the impurities from the water in key 12 and the Lapis in Key 10.

On the alchemical journey one can start at either Salt or Sulphur and follow the 'U' shape of the Tree which includes the horizontal cards of the Strength and the Tower. The first approach of 'A' goes from Salt, applying heat then going through the dry humid method (after passing through the Tower), and then it is found that the water of the Hanged Man is added (then ascending) and sublimated in the Chariot to reach the Sulphur in Binah (this journey is from the Hierophant, Wheel of Fortune, Blasted Tower, Hanged Man and the Chariot).

Going the other direction of 'B' (this is another level of the experiment) and starting at Sulphur in Binah, to extract the Salt one finds, after the Tower, the dry powder or metal is left undergoing a change in the Wheel of Fortune and Hierophant to extract Salt in Chokmah.

In fact the Supernal (keys 0-2) shows the process of extraction of Mercury in a general way, then going from Salt or Sulphur we find the extraction process is then viewed more fully with the Tower at the base of the 'U'. A shorter method is to cut across Strength.

To recap, we find using trumps 0-2 we have in fact extracted Salt and Sulphur plus Mercury. This can go straight to the Sun, in Tiphareth through the hidden watery principle in Azoth (High Priestess). Diagram 4 below shows the basic application of how to reach the goal in a general way. The other trumps merely show an amplification of different stages of the above.



Goal of Experiment

Diagram 4

The next step is to view what happens when Sulphur is extracted from Salt, a different (dry, humid) method which is shown in the card Emperor. As this goes to Tiphareth (as Sol) and produces a combustible oil it shows movement from base to liquid.

From Sulphur we can see the card Lovers (the Conjunction of Fire and Water) going to Sol. When water and fire unite, mist, gas or vapour is formed which is generally condensed in liquid form. Hence the movement of gas to water (in Sol). From Justice the sublimation process moves to the condensation of gas. The diagram above explains this action.

Tiphareth here is the alchemical goal of the experiment but it can be also, by using the Tree as an intermediate stage of the experiment. Now if we wish to carry on further from the above Diagram 5 shows a continuation.

The rectification of Justice is then united with the hidden essence of the Moon in Gimel and ferments. It is then at its last stage before the unification with Salt. Going further we find that through Justice to the Sun in Tiphareth, instead of fermenting, may use heat again to produce different effects. The difference here to fermentation is that Azoth is not added - just applied heat to a certain stage to produce the Lapus through Sulphur and then to Mercury or Salt (whichever is the goal). Also after the stage of Putrification (through heat) one begins the blackening through the Albedo then down the path of Shin where the essence of Mercury is liberated at Malkuth (first stage transmutation), one goes up to Mercury in Kether and the whole process begins again at a different level, (see Diagram 6).

Note: Also from Sol, we can undergo another change through Temperance to form the base material we are after, shown in the World or as the Stone. The journey through the paths of Resh and Tzaddi show varying degrees of spiritual refinement, which both show different stages one reaches before the Stone in Tau.

See Diagrams 5 and 6 over page:

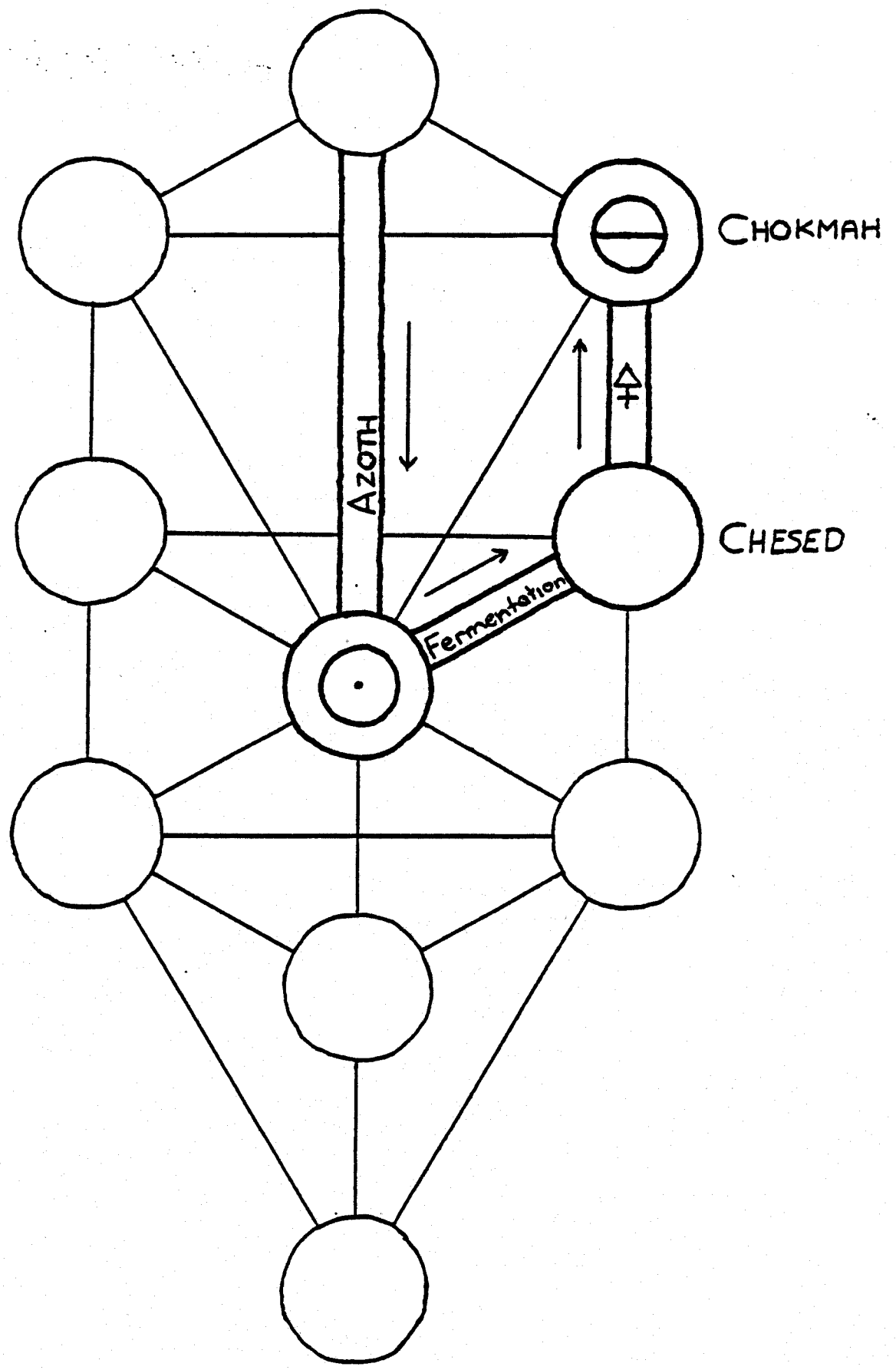


Diagram 5

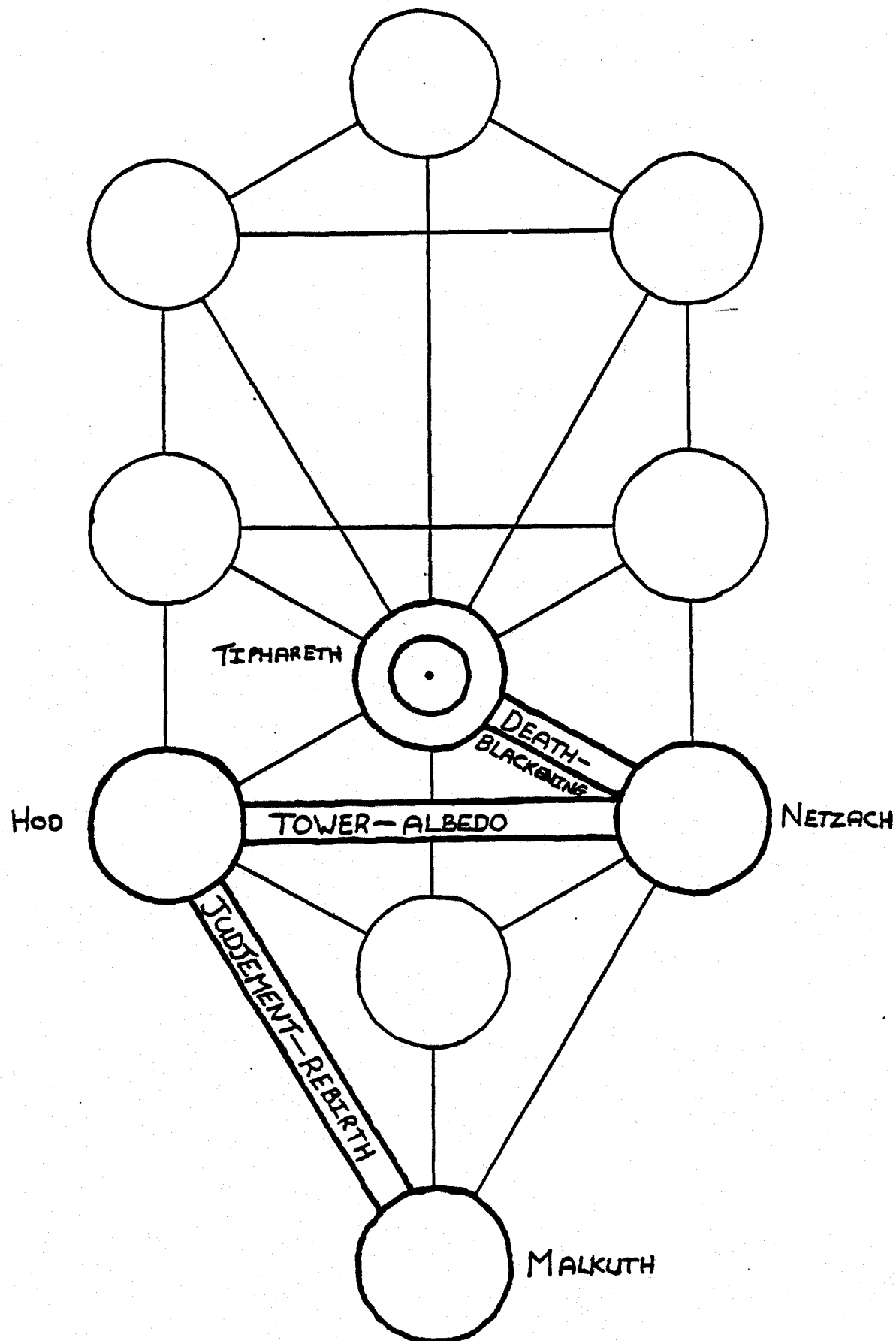


Diagram 6

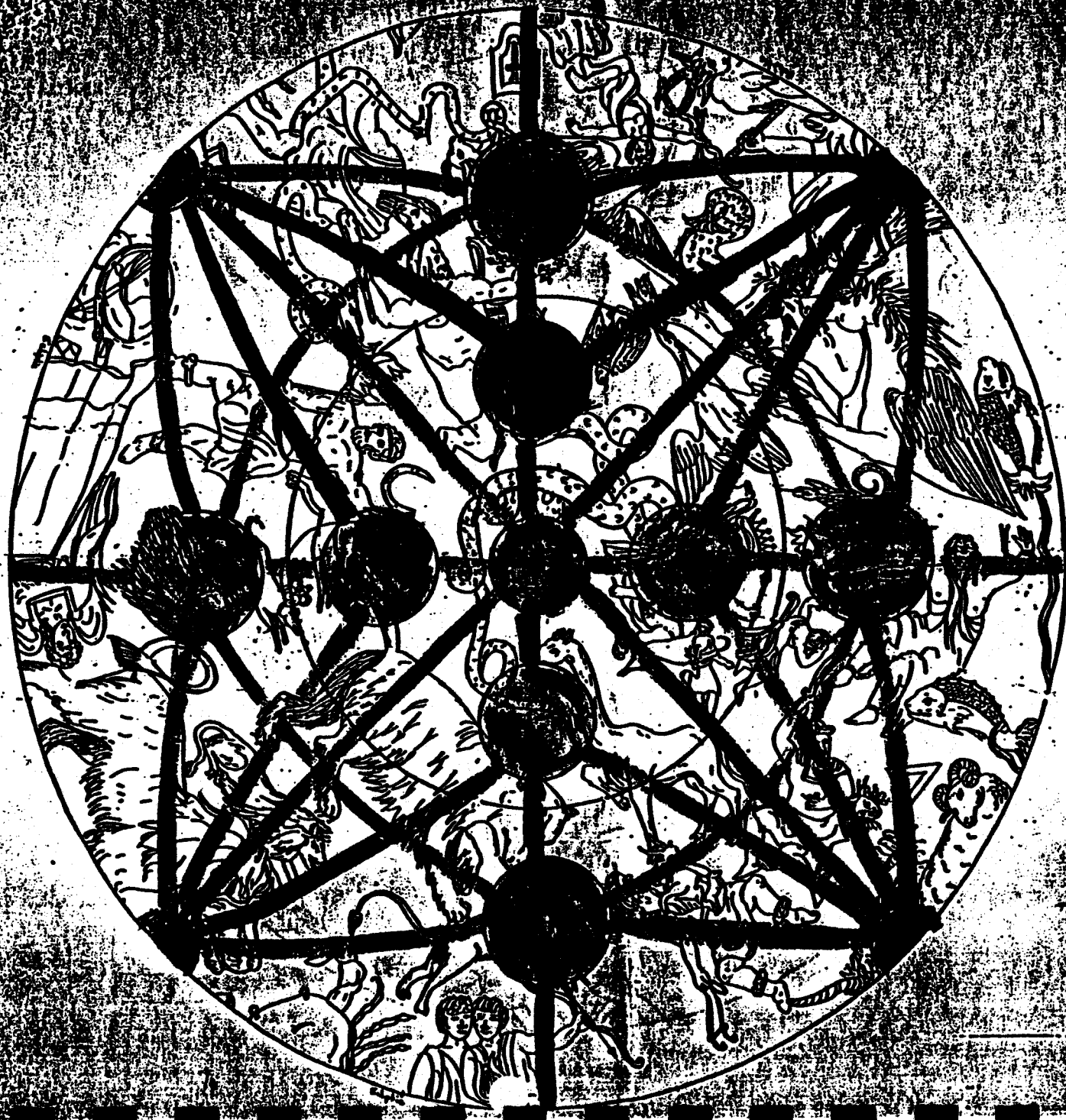


## LESSON 133

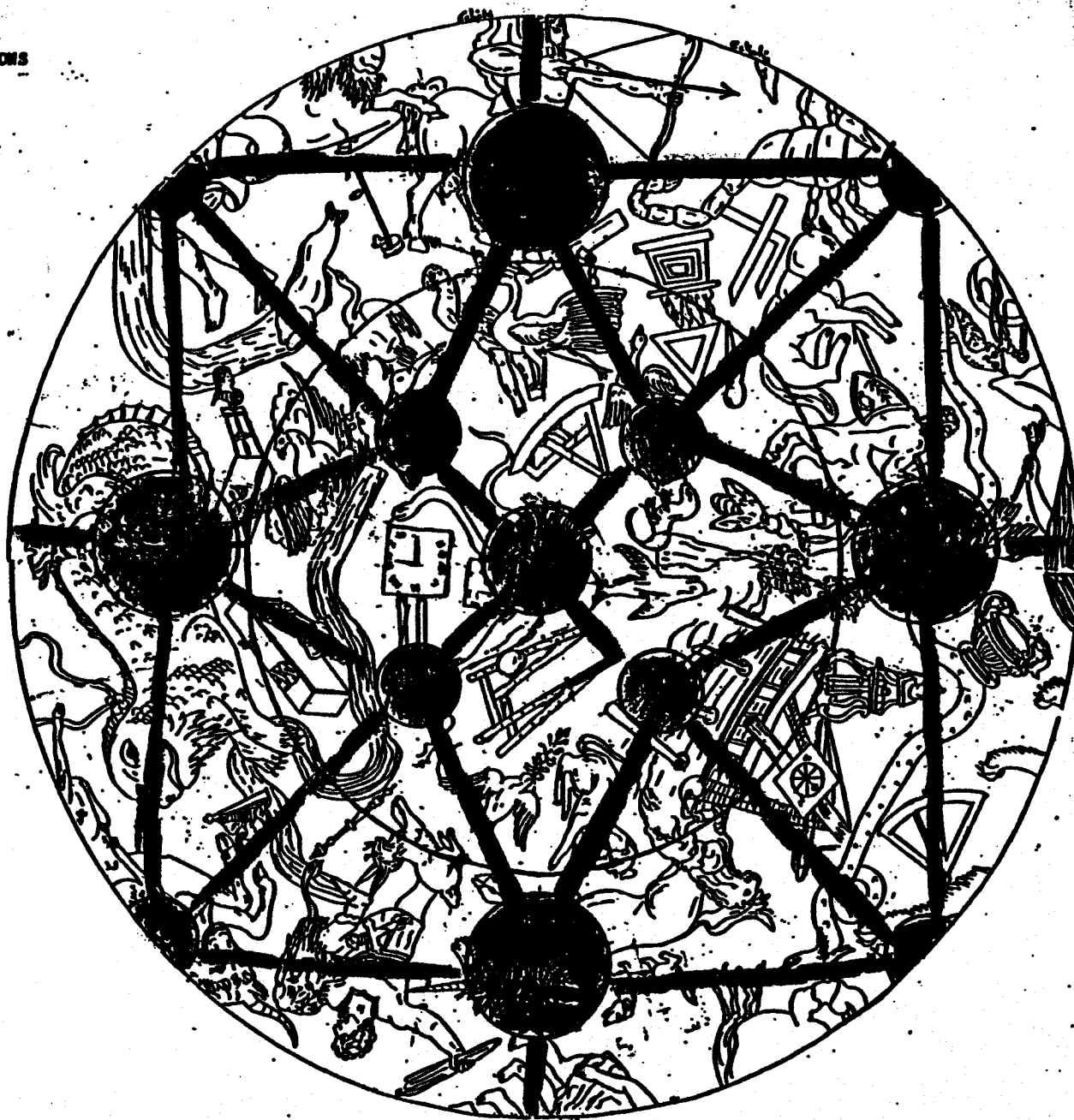
## TREE OF LIFE PROJECTED ON TO THE WORLD

This lesson gives the complete star maps to the above named lecture given in Volume 9, page 61 and 62 of the "Complete Golden Dawn System of Magic" by I. Regardie. The Maps have been redrawn to coincide with the Golden Dawn description of the constellations. The student should use these maps and familiarize him or herself with the constellations and their meanings, especially those relating to the Sephiroth. To do this correctly requires the study of Star Maps which can be obtained through any astronomical society. In the previous lessons on the Paths some of the origins of the names of these constellations have been given along with their astrological effects and the origin of their names. From the Golden Dawn viewpoint their esoteric consideration is more important than their magnitude and this should be studied further using the supplied maps as a guide.

As an exercise pinpoint exactly the star cluster each Sephiroth represents. Then study the esoteric meanings of each. This will require good old fashion research work. See Volume 9 page 73 of the "Complete Golden Dawn System of Magic" for these reference points. The Star Maps given in this lesson are at best a guide only and you will note that additional constellations have been added to both hemispheres that were previously not included in the original Golden Dawn papers. Some books that may be of interest are R. H. Allen's "Star Names and their Meanings", "Tetrabiblos", "Witness to the Stars", "Fixed Stars and Constellations".



THE CONSTELLATIONS



SOUTHERN HEMISPHERE

## LESSON 134

## THE PRACTICAL USE OF THE CONVOLUTED FORCES

This lecture is in fact more of an Addendum to the Golden Dawn papers on the Convoluted Forces (see "Complete Golden Dawn System of Magic", Volume 9, page 74). The three preceding diagrams show how to relate the Minor Arcana to a general\* ten day cycle and the general influence of the Court cards as well as on every day living. The three diagrams can be viewed two ways. The first is to sectionize the Sphere of the Heavens into two parts or simply place them flat by amalgamating the two diagrams.

The function of the Aces is likened to the invisible forces of the Seasons:

The Ace of Wands reigns from June 21-Sept 22 and represents the period from Summer to Autumn.

The Ace of Cups reigns from Sept 23-Dec 21 and represents the period from Autumn to Winter.

The Ace of Swords reigns from Dec 20-March 20 and represents the period from Winter to Spring.

The Ace of Disks reigns from March 21-June 20 and represents the period from Spring to Summer.

Turn to the lessons on the Aces and refer to the general meaning of the card which covers the force or influence over the above periods as a whole.

If you observe the application of cycles to the Minor Arcana you will note that they roughly fall into ten day cycles which in turn represent a current or force ruling these periods which equates with the general meaning of each of the cards. Each of these ten day periods are in turn subjected to the influences of the ten Kabalistic Sephiroth which can also be broken down into four main divisions allied to the influence of the Four Worlds.

\* In the two instances in which the cards work to a 9 day cycle the Association to Kether and Chokmah relate to the same day. Kether to the morning hours only where Chokmah's influence is in the night hours. The term of 'Knowledge' as applied to Daath for the 11 day cycles simply means that one has realised what has passed.

Take as an example the Three of Wands which comes under the general influence of the Ace of Disks. The 11 day cycle it covers is from March 31 - April 10. The title of the Three of Wands is 'Lord of Established Strength' which shows strength in a harmonious balance to prevent over-stimulation. Now that the perimeters have been established, observe the action of the currents on the first day of the cycle on the first day (March 31) which has the influence of the overall force of the Three of Wands but is tapered by Kether. On April 1, the card is then tapered by Chokmah and so on. A full example of the breakdown is as follows:

| <u>Date</u> | <u>Influence</u> | <u>Brief Meanings</u>                |
|-------------|------------------|--------------------------------------|
| March 31    | Kether           | Strength invoked through preparation |
| April 1     | Chokmah          | " through Wisdom                     |
| April 2     | Binah            | Strength through Understanding       |
| April 3     | Chesed           | " " Mercy and Kindness               |
| April 4     | Geburah          | " " Power                            |
| April 5     | Tiphareth        | " " Excellence                       |
| April 6     | Netzach          | " " Victory                          |
| April 7     | Hod              | " " Intellect                        |
| April 8     | Yesod            | " " Building a Foundation            |
| April 9     | Malkuth          | " " Completion                       |
| April 10    | Daath            | " " Knowledge                        |

These give a general idea of how the system works and can be greatly improved on by the student so that a complete detailed calender can be worked out for every day of the year. This will indicate how trends will go over the respective days. One can also apply the concepts of the Four Worlds as well over this cycle:

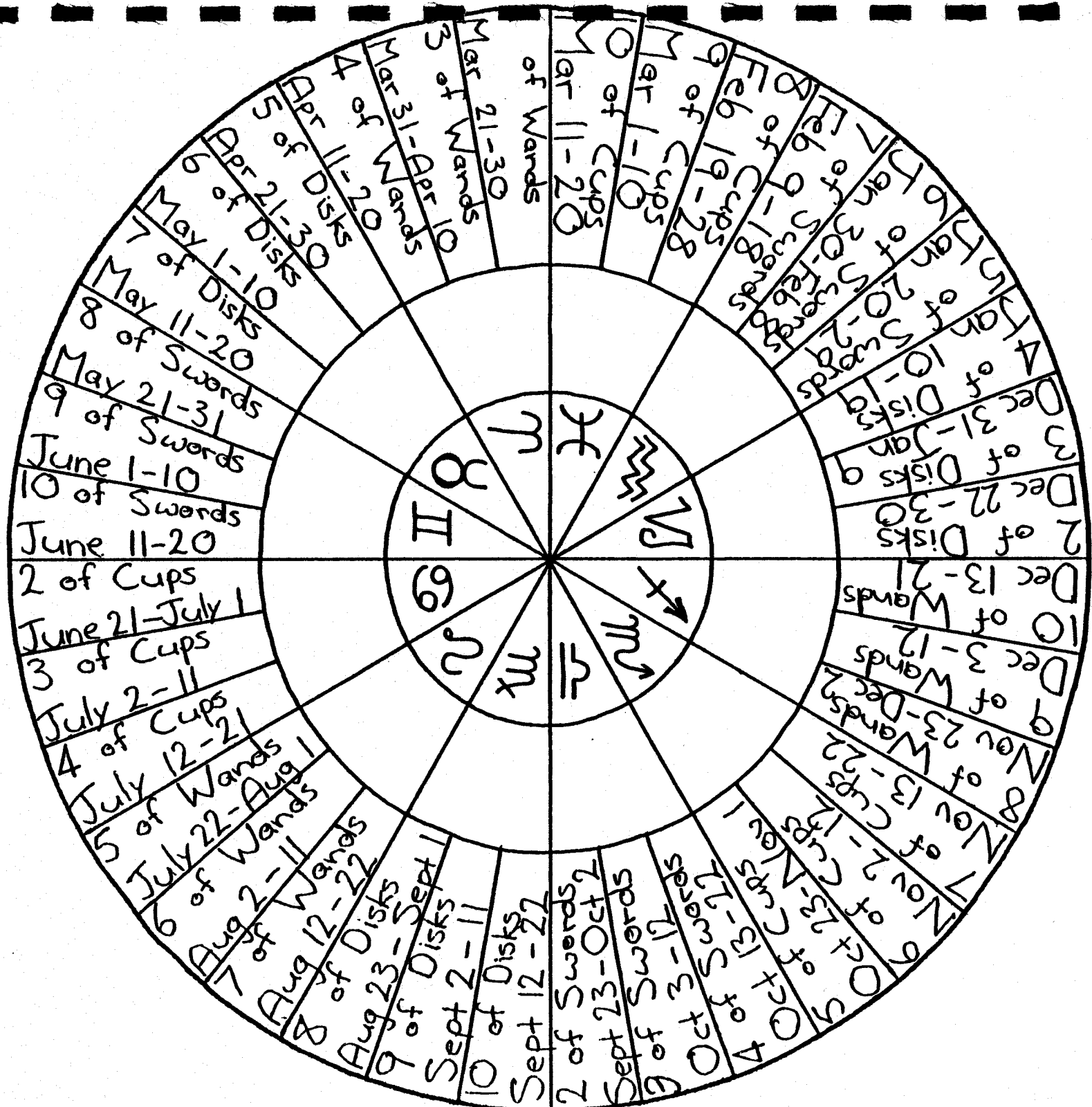
| <u>World</u> | <u>Date</u> | <u>Brief meanings</u>     |
|--------------|-------------|---------------------------|
| Atziluth     | March 31    | Dynamic period            |
| Briah        | April 1-2   | Pliable period            |
| Yetzirah     | April 3-9   | Formation and calculation |
| Assiah       | April 10    | Result                    |

Going into further detail, by using the planetary associations to the Sephiroth one can plot which body organ and function comes under stress or is reinforced throughout the day. From this a biological blueprint can be worked out closely akin to the system of Biorythms. On a day to day basis one can plot the best time for investments and trips as well through this system as well as job applications. Again it must be stressed that these are trends only and free will can override as astrological influences.

Note: The Diagram associating the days to the cards is merely one such example of how this can be done and those of you who wish to use their own associations any Ephemeris will suffice.

The Golden Dawn use of the first degree instead of nought degrees to the cards is somewhat misleading, taking 1 to 10 degrees Aries as an example. This should in fact read 0 to 9 degrees 59 minutes. The next association should then read 10 degrees to 19 degrees 59 minutes, the next being 20 degrees to 29 degrees 59 minutes. The day association is that the same day would not appear to be associated to two cards. The additional one minute that makes up the full 10 degrees is the difference between the last day of the previous card and the first day of the next card (note the solar revolution of one minute per day).

The Northern and Southern Hemisphere diagrams here are more fuller versions of those that appear in the "Complete Golden Dawn System of Magic".



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NORTHERN HEMISPHERE



THE CONSTELLATIONS

L143/6



SOUTHERN HEMISPHERE